171 Moral /Anthropophyteia, Yearbooks for Folkloristic Inquiries and Explorations into the Historical Development of Sexual Morality/, edited by Dr. Friedrich S. Krauss (1912), Vol. 9, p. 31.

833 777 Over against the great mass of women, the bebŏbáñ, who through sexual intercourse bring the man misfortune, there is the exceptional phenomenon of the woman who among the Ntum is called ayŭĕ' III and among the Fang ayĕ̌. Union with her brings both parties, the woman as well as the man, good fortune. At the same time her influence is more important for the man, for instance, during military and hunting expeditions. If, for instance, the man goes hunting on the day after having had intercourse with such a woman, he is bound to see a wild animal soon and to kill it. If he goes to war, "his rifle will hit its mark," whereas the enemy's will not. For this eventuality, moreover, he has the woman give him a medicine, namely red wood that she has ground in a certain way (bĕ̄-ayĕ̂, mfumu-bĕ̄). The woman, too, is lucky on this day if she goes "hunting" for fish, that is, if she goes on a fish drive (a lŭ̀k), or works on the farm (see Vol. I, p. 56).

But -- as was said -- such women who bring good fortune are a rarity; the majority of women bring misfortune. If a man goes hunting on the day after coition, all the animals evade him in a wide arc (a bĕ̀ñ), hence the name ebŏbáñ.

[833] 785 554 831 In the peculiar custom of the mĭ̀k consecration I see proof of the fact that the Pangwe know the harmful effect of excessive sexual intercourse. The word mĭ̀k actually means the castrated animal, in particular the buck goat (see Vol. I, p. 76), and here it is applied symbolically to a person who through a public and solemn declaration is for a time excluded from sexual intercourse. After a successfully concluded war, more rarely upon some other occasion, somebody (usually the chief) decides to consecrate his son or his daughter to purity. Naturally, neither of the latter may as yet be acquainted with sexual matters, in other words, they will only be

785 554 831 from four to six years old. They are thus consecrated so that one day they will surpass all others in insight and understanding; then, through their spiritual superiority, they will acquire influence, power (knowledge is power!), and especially wealth. In the case of the son, this will be to his own advantage; in the case of the daughter, it will benefit the father who can get a higher purchase price for her than for a girl with the usual loose way of life. In other words, the "savages" know well the value of moral purity. /269/

831 785 [184] [171] The custom of mĭ̈k consecration was formerly practiced throughout the Pangwe region. Nowadays, however, since warlike times have ceased, it is to be encountered only among the Fang of the central Uelle region. I should like to compare the custom to the practice found among us during the Middle Ages, whereby the heads of important families (especially princes), after some lucky success (for instance, in war), destined one child for the clergy and consecrated it to the pure life dedicated to God, frequently not without calculating the advantages that could accrue to them from such an action.

785 789 556 831 [824] The procedure of the consecration feast is as follows. The child, clothed in a small loincloth, is led to the medicine man and is washed by him with a medicine water. The medicines used for this are barks of various trees that bear ample fruit, such as the Pseudospondias microcarpa (Rich.) Engl. (ofŏs), so that the child's understanding may bear fruit as abundantly as these trees or, in other words, so that wealth may fall to its lot in the same abundance as the fruit of these trees falls to the ground beneath them. The various barks are placed in a container made of banana leaves, and hot water is poured over them. After the ablution, the child must swallow the principal medicine, a bundle of ngon [824] with the chopped leaves of certain "weak" plants, such as Hibiscus moschatus (Roxb.) (tĕge III, from a tĕk, "weak," because [833] the fruit is cooked in a short time), in order to make the child equally weak, that is, sexually incapable. Furthermore, the ngon [825] is mixed with chicken meat -- the chicken is the bird of day, of the good and the pure, and at the same time it is supposed to point symbolically to the wealth that is desired for the child (the chief, the "Very Rich One," is regarded as the privileged son of the

831
785 sun) -- or with elephant's meat, in which case the child is sup-
556 posed to become spiritually great and important, just as the ele-
[825] phant surpasses the other animals physically, or, finally, with the meat of the hedgehog -- the child is to get as many things as the hedgehog has quills (1).

[539] 1. A well-known proverb, to be intelligible, would have to be translated into Pangwe something like this: He is as full of stupidities as the hedgehog is full of quills.

785 Thus, the child becomes miäk. Its loincloth is taken off
831 and from now on -- be it male or female -- it must go about
[834] completely naked. Here is another significant fact regarding
[291] the moral-religious view of the Pangwe: clothing, that is, the covering of the sex organs, arose because the sense of shame (o-so-n) which started with the first sin (n-sō-m, root so), that is, sexual intercourse, demanded it. If the innocent state (ignorance of sexual matters) is artificially restored, clothing becomes unnecessary.

The miäk are generally respected. People are careful not to speak to them about sexual matters or to seduce the girls, especially since /270/ the protection which they are accorded by cus-
[664] tom is effectively strengthened through the right of the father or the relatives to shoot down the seducer without further ado wherever they find him. Nowadays, however, the old customs have been somewhat relaxed; the miäk are not always what they ought to be.

Annulment of the chastity obligation takes place in the same solemn manner when the consecrated person is fully grown, in other words, not before the age of 20 years. In the case of the man, it is required that he prove himself the bravest in war or at least that he has shot an enemy (1). In the case of the girl, it is

[177] 1. Today, in the regions influenced by the Whites, this decree has had to be moderated.

[583] required of the suitor that, contrary to the usual custom, he pay

the already higher marriage price in advance, down to the last little string of beads.

The ceremony itself proceeds as follows. A goat is killed, and its blood is mixed with medicines by the medicine man and rubbed onto the body of the miăk. The medicines are made from shavings of bark from various trees and are supposed to cause sexual incapacity to be "stripped off"; the goat is chosen because, in contrast to the chicken, it is the animal of evil, of the sexual drive. Finally, the medicine man solemnly declares that the person concerned has ceased to be a miăk and is thus relieved of the obligation to abstain. Henceforth the erstwhile miăk again wears a loincloth.

5. Deviant Forms of Sexual Intercourse

The Negro's strong sweat secretions, but chiefly a skin disease -- Krokro Ald., ?/ (metĭăh) -- appearing on the sex organs and between the buttocks, cause an itching irritation which among the Pangwe has led to the bad habit of constantly scratching the penis whenever time and opportunity are favorable, even when there is no itching as well as to relieving an itch. They do this by twirling the penis in a manner similar to that used in making fire with sticks. This is a sport practiced by boys and adults alike and is called a kĭk e metĭăh or a wŏ'o (= wōk) metĭăh, which simply means "to relieve the itching by scratching" (metĭăh means itching of any kind, Krokro being simply the most unpleasant form of itch). On this occasion, erection naturally takes place as a rule, although no orgasm follows, just as there was no intention of relieving sexual desire. Indirectly, on the other hand, this action passes into a form of real masturbation, likewise through twirling the penis (a sĭăk nkŭn) from which, however, orgasm does not always follow either. In certain regions among the Okak this mĭăn-nkŭn (the noun) is prohibited (ekĭ); it is said that otherwise the person concerned will no longer be able to cohabit with women successfully. /271/

779 from an elephant's tail. He then sprinkles the victim, the
782 ancestral skulls, and finally the totem.
783 Upon returning from battle, warriors wash their weapons in lustral water so as to ward off the malevolent spirits of the dead.

Lustral water is also used in sacrifices made in expiation of violations of éki.

Afterwards the water is emptied in a remote spot. The chief often carries it back to the village and uses it to water the
[124] tree, usually a fig tree, that was planted over the remains of his umbilical cord. This tree is an emblem of his own life, and the lustral water is in this case a sort of sacrifice. [509]

III. Fasting: nzè akhu

779 All important totemic ceremonies are preceded by fasts.
●785 They are very strict, and the least infraction entails grave penalties.

They always take place in seclusion: those who are fasting are kept apart in the forest far from the village, shut up in small huts. During the fast it is strictly forbidden to drink or eat before sundown and to wash with water, although rubbing one's body with ashes is allowed. Furthermore, certain meats and fruits are prohibited, such as boiled food or fruit; fermented drinks, except on certain sacred days and before initiations, when, on the contrary, it is obligatory; and drinking from any kind of pot. If someone takes a drink inadvertently, the pot must be broken right away; nevertheless this act involves a ritual fault and requires expiation. One is supposed to drink from a brook, using
[934] a leaf rolled into a cone (oké ésega). Finally, throughout the fast all intercourse with women is absolutely prohibited (évek).

779 The duration of the fast varies with the ceremony and the
785 initiation. For circumcision, for instance, it lasts usually a
821 lunar month (ngon). Other initiations rarely exceed seven days, let us say a lunar quarter, alèd ngon; the last quarter is usually chosen (mèfè mèngon). The moon plays an important role in all

totemic ceremonies, or in even just religious ones. None may be performed while the moon is dark or when it is full (ngon éto ndzuge: the moon is closed). In the ceremonies at which the chief performs alone, the fast lasts three and a half days, a half lunar quarter; the fast begins at nearly full moon (nsolo ngon) and ends at full moon (nduge ngon).

IV. Totemic Dances: adzém ba dzém akhu

Dance plays such a large part in Fan life, as it does in that of every African, that it would be very unlikely to be absent from religious and totemic life. Besides, we know that dancing has always been associated with [510] religious phenomena among all peoples and in all epochs. David danced before the Ark of the Covenant; Hebrews, Greeks, and Romans had their sacred dances; and even in our day, in quite recent times, have we not seen in Madrid the seises, the altar boys of Seville, performing their graceful dances before the blessed sacrament?

The Fan have their religious dances, and special ones for each rite. We may divide them into several classes: purely religious dances, with which we are not concerned; those that accompany totemic rites; and, finally, purely totemic dances.

Among the dances accompanying totemic rites, the principal ones are dances of sacrifice and of circumcision and mortuary dances.

As the name indicates, dances of sacrifice accompany all sacrifices and are danced before and after, and each has it characteristic features.

The dance taking place before a sacrifice is serious. The chief, then all the participants, circle slowly around the victim to a tom-tom beating out a solemn rhythm. The movements of this dance are all slow and restrained, knees are bent slightly, elbows pushed back, with hands near the hips. It is more a rhythmic march than a true dance.

The dance taking place after a sacrifice is of quite another character. The rhythm is very fast, arms are raised into the air,